really equal plots of land, and if there were, man's envy of his neighbour would prevent him from believing in their equality. And how long would this equality, unhealthy and poisoned at the very roots, endure? In a few generations, by inheritance, here one plot would come to five owners, there five plots to one. Even supposing that men acquiesced in such abuses through the enactment of stern laws of inheritance, the same equal plots would indeed exist, but there would also be needy malcontents, owning nothing but dislike of their kinsmen and neighbours, and longing for a general upheaval.—If, however, by the second method we try to restore ownership to the community and make the individual but a temporary tenant, we interfere with agriculture. For man is opposed to all that is only a transitory possession, unblessed with his own care and sacrifice. With such property he behaves in freebooter fashion, as robber or as worthless spendthrift. When Plato declares that self-seeking would be removed with the abolition of property, we may answer him that, if self-seeking be taken away, man will no longer possess the four cardinal virtues either; as we must say that the most deadly plague could not injure mankind so terribly as if vanity were one day to disappear. Without vanity and self-seeking what are human virtues ? By this I am far from meaning that these virtues are but varied names and masks for these two qualities, Plato's Utopian refrain, which is still sung by Socialists, rests upon a deficient knowledge of men. He lacked the historical science of moral emotions, the insight into the origin of the good and useful